

DAVID and SAUL

Mr. *Strype's* SERMON

Preached on the Day of the

National Thanksgiving, &c.

April 16. 1696.

*Trueball
Sent 26*

From an

ASSASSINATION,
AND THE
Kingdom from a French Invasion.

By John Strype, M.A. Vicar of Low-Lytton in Essex.

LONDON.

Printed for S. Agnew at the Three Pigeons in Cornhill, 1696.

Mr. James B. BROWN

General, Town of BROWN

April 10, 1870

DAVID and SAUL.

**A
SERMON**

Preached on the Day of the
National Thanksgiving,
For God's gracious Deliverance of
The King's Majesty
From an
ASSASSINATION,
AND THE
Kingdom from a French Invasion.

By *John Strype*, M.A. Vicar of *Low-Leyton* in *Essex*.

LONDON:

Printed for *B. Aylmer* at the *Three Pigeons* in *Cornhill*, 1696.

DAVID and SAUL

A
SERMON

Preached on the Day of the
National Thanksgiving

For God's glorious Deliverance of

The King's Majesty

From an

ASSASSINATION

AND THE

Kingdom from a French Invasion

By John Stiles, M.A. Vicar of Loughborough in Essex.

LONDON:

Printed for B. Johnson at the Three Pigeons in Cornhill, 1790.

TO MY

Beloyed Auditors of Leyton & Hackney.

IT was not only the general good Acceptation you gave this Sermon, when it was Preached, that induced me to publish it, that you might Read that which you heard with so much Satisfaction; But chiefly that I might Contribute, my small mite, for the better informing the Minds of you, and all others, in the Justice and Happiness of our present Government under King WILLIAM, and to shew what small Reason any Persons have to disturb that Settlement that by God's Providence is now established among us. Which this plain Discourse was intended for. The Fruit whereof will be, to Convince all of the horrible Impiety of those Miscreants, that Combined themselves together

To my Auditors.

together to Assassinate the King's Sacred Person, and by Force and Violence to change the present easie and good Government ; and thereby to make us heartily sensible of God's merciful Prevention of those Mischiefs, and duly thankful to him for the same : And lastly, to Unite us all together as one Man, in the Defence of our King and Laws.

Your Servant in the Ministry

John Strype.

Psal.

P S A L. cxix. 78.

*Let the Proud be ashamed : For they
dealt perversly with me without a
Cause : But I will Meditate in thy
Precepts.*

DAVID, tho he were a good Man
and a good King, A Man after God's
own Heart, and a King of God's
own setting up, yet he met with a World of
Dangers, Sorrows and Afflictions. He had
Enemies thick and threefold about him. But
out of all their Hands God delivered him. In-
somuch that how desperately soever their Minds
were bent against him, tho they thirsted after
his Blood, and Contrived and Combined to-
gether many a time to shed it; Yet never could
their Plots take effect. Trouble enough in-
deed they put him to: But in spite of their
Malice and all their open Opposition and se-
cret Conspiracy, he swayed the Scepter of Is-

rael

A Thanksgiving Sermon.

rael many a year, Got many glorious Victories, Protected his Subjects in their Laws, Liberties and Religion, Enlarged his Dominions, grew Greater and Greater, and after all his Wars, before his Death God gave him Peace on every side : And he got a Name of one of the Mightiest and most prosperous Monarchs that ever sat upon the Throne of Israel.

In Commemoration of these Mercies of God to him (for *David's* practise was to attribute all his Successes and Deliverances to God, and not to himself) he did use to pen Psalms and compose Poems upon that Argument, to assist his own Meditations and Thanksgivings : and that they might never be forgotten, he ordered the Levites, and those that were over the Musick of the Temple, that these Psalms and Poems should be used there in their Sacred Assemblies and Services. And in this CXIX Psalm there be abundance of Expressions whereby the holy King sets forth these Matters, making frequent mention of his Enemies, and of the Afflictions he suffered by their means, and his earnest Prayers and good Resolutions which he made with respect thereunto. And this he is
doing

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doing in the Text. *Let the Proud, (that is, the Wicked, for that Word in the Hebrew Language is but another Phrase to express a Wicked Man by) be ashamed; for they dealt perversly with me without a Cause. But I will Meditate in thy Precepts.* ידע

For the taking more distinct Cognizance of these Words, and of King David's Condition as to his Enemies shewed by them, we may observe three things lying before us.

I. *David's Enemies. The Proud, that dealt perversly with him without Cause.*

II. *David's Prayer against them, Let them be ashamed.*

III. *David's Resolution and Practise, with respect to his Enemies. But I will Meditate in thy Precepts.*

I.

David's Enemies. Which are here described to be Proud or Evil Men, who dealt with him perversly, and that without Cause. And who were these Enemies of David, but the Friends of Saul? As God had set up Saul to
B Reign

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Reign over *Israel*, so for his Mis-government and Disobedience, the same God that exalted him deposed him. *I have rejected Saul from*
 1 Sam. xvi. *reigning over Israel.* And accordingly God
 I. took from him that Spirit, or Gift, that he gave him, whereby he was enabled to Govern the Kingdom, that God had advanced him to.
 Ver. 14. *The Spirit of the Lord departed from Saul.* And that Spirit of Government that God took from *Saul*, came upon *David*, to qualifie him for that Kingly Office that God had laid upon him. *The Spirit of the Lord came upon David from that day forward.* That is, from the day that *Samuel* the Prophet, by God's special Order, anointed him for King in *Saul's* stead.

Ver. 13.

But notwithstanding all this, *Saul*, however deposed, rejected by God, and put by his Kingdom, and *David* by God's own Appointment constituted King in his room, yet had many that stuck to him; and, even before *David* assumed the Kingdom, laid all the wait they could for him, to take him, to kill him, to destroy him; as you read at large in the first Book of *Samuel*: Striving thereby even to disappoint God's own Purpose, and to keep *Saul* in his Throne, whom God had dethroned,
 and

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and to keep *David* out whom God had put in. But he that chose him preserved him, and at length brought him through all his Adversities to the Kingdom. And *Saul* perished in Battel.

And when *David* was placed in the Throne, these old Friends of *Saul* still continued their Enmity against him. They combine together, and set up *Ishboseth* *Saul's* Son, and made him King; And by their Influence a great part of the Nation followed him. And hence ensued continual Wars between the House of *David*, and the House of *Saul*. And so two Parties were set up, and the whole Land of *Israel* brought into a miserable State of Civil War by the seditious and unquiet Practices of these Malecontents.

And their rancorous Hearts they shewed, not only in making open War against King *David*, and disturbing the Peace of the Kingdom, but likewise in their more secret Machinations, Plottings and Consultings to do him mischief. This is that which *David* seems here in the Text chiefly to regard, when he saith, *They dealt perversly with him*. Which one of the Latin Translations of the Bible

Consulta-
runt adver-
sum me. Bib.
Tigurin.

Exitia mihi
Machinan-
tur. Galil.

reads, *They consulted against me.* They entred into Consultations to Compass some Designs of Mischief upon me. And another Latin Bible reads, *They frame Destructions for me:* Or Contrived them, by using certain crafty methods, and taking certain fitting Seasons, the more surely to effect their bloody purposes. They plotted together to *Assassinate* him, to use our modern Phrase. For these Words of the Text seem to hold forth that Sense, that their Plots and Conspiracies were to take away his Life. And in this meaning did the old Translators of our Psalms take it, when they read it, *They go wickedly about to destroy me.* *Wickedly* indeed, to Compass the death of an innocent Man, nay of a King, and one of so publick a Capacity, that many Thousands, namely, as many as were his Subjects, must feel the blow, especially being so good and pious a Prince, as *David* was.

It added then unto their Crime, that they dealt thus perversly with him *without any Cause.* For what good Cause can you assign, Oh ye Enemies of *David*, why ye have dealt thus perversly with him: Why ye thus Conspire and Plot against his Peace, his Honour and his

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his Life? Is he an Usurper, whom God brought to the Crown? He who is the great Disposer of Kingdoms; was not *David* advanced by his peculiar Appointment, and wonderful Providence preserved, to sit on the Throne of *Israel*? And did not the People know that it was he whom God had established to be King over *Israel*? And did they not all joyfully accept him for their King? Or since he came to Rule, what Mis-government, what Oppression hath he been guilty of? Hath he infringed the Peoples antient Rites and Liberties? Hath he vexed or spoiled them? Hath he turned Idolater himself, or encouraged and commanded *Israel* to forsake the God of their Fathers, and to bow down to *Baal*, and the Gods that were round about them? Nay, Hath he not set up the true Worship of God, discouraged Idolatry, and given Himself a good Example of Godliness unto his People? Hath he not fought the Peoples Battels, and Defended *Israel* from the *Philistins*, the *Moabites* and the *Ammonites*, those Idolatrous Nations that bordered upon them, and mortally hated them?

Surely

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Surely then none of these things could David's Enemies lay to his Charge, as Crimes or Neglects of Government. For what Cause then was it, that they are thus Confederate against him? Did they pretend the Restoration of *Ishbosheth*, to sit upon his Fathers Throne? But did not God Depose *Saul*? And did not God appoint *David* to be anointed King over *Israel* in his stead? And did not *Samuel*, God's own Prophet, Anoint him? Or may not God dispose of States and Kingdoms? Doth not he set up Kings, and cast them down, according to that of *Daniel*, *He changeth the Times and the Seasons. He removeth Kings and setteth up Kings*? Doth not the most high God rule in the Kingdoms of Men, and appoint over them whomsoever he will? Yea, that was the Doctrine God himself taught a King that was loth to acknowledge it. In a Word, Are not all earthly Princes God's Substitutes and Deputies? And may he not change them, if he pleaseth? especially, when he seeth they do not execute that high Charge which he Committed to them in that Justice and Equity, and Moderation, and Care of the Peoples good, that Government, the Ordinance of God

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God, is on purpose Constituted for. And therefore, O ye Malecontents, ye have no such Reason to be angry with *David*, tho he possesseth *Saul's* Throne: Nor ought ye to endeavour his Son's Restoration, seeing it is the Lord's Doing, and brought about by his Hand and Providence.

If ye say, *Ishbosheth* is wronged, and your Endeavours of taking away *David* the present King is to do Justice to him, who ought by Right of Succession to possess the Throne; Then I say, Will ye fight against God? Are you Wiser, are you Stronger than He? And besides, what Right have you of your selves to take this Authority to your selves? Who put the Sword into your Hands? Who gave you the Privilege to call Kings and Princes to Account? Did God? Take heed that you be not like the false Prophets, that ran when God had not sent them. And Moreover, for the doing pretended Right to one, will ye do Wrong to many Thousands, even to a whole Nation? Shall *Ishbosheth* be restored, tho the whole Kingdom perish for it? Surely, if there be no other way to do Justice to *Ishbosheth*, than to do Injustice to many Thousands beside,

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side, you ought to leave Justice to God; and to Commit to him *Ishbosheth's* Cause, which you think so good. But to Murther an Innocent King, to involve a Nation in Blood; to bring in all the Miseries, the Devastations and the Confusions of a Civil War, among a People that be in Peace and Quiet, and live easie under *David's* Government; this ye can never justifie, but must needs be guilty of most horrible Impiety, and draw God's as well as the King's heavy Displeasure upon you. Ye can never have God's Approbation, nor bear out your selves by any good or tolerable Cause, for your dealing thus perversly with him. And thus they dealt perversly with *David* without Cause, as you have seen. And so we have considered *David's* Enemies, and their Pretences. We proceed next to the second particular observable in the Text, *Viz.*

II.

David's Prayer against these his Enemies, for his own Safety. *Let them be ashamed.* That is, let them be disappointed. O my God, overthrow their unjust Purposes against me.

David's

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David's constant Course in all his Distresses was Application to God, taking him to be his best Refuge. He knew his Cause was just and good; and therefore he did, with the more Assurance, address himself to God to take his part against his Enemies. He was well aware how malicious they were, and how diligent to Work his ruine. And tho he could not always understand what they were contriving against him, yet he knew God saw all well enough; And that he was able to prevent their more curiously spun mischiefs, however secretly they carried them, and however true they were to one another. And therefore he put his Trust in God, and fled unto him to be his Protector, and by his Power and Wisdom to countermine all their Devices, to demolish all their well-laid Designs; which possibly they themselves were extraordinary sure must take effect, being founded, as they thought, on such true Maxims of humane Policy. I say, he leaves the Wise God to deal with these worldly wise Men, as knowing that they were not, with all their Subtily, a Match able to Cope with him.

C

He

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He was careful of keeping himself in God's Way, and of doing his Duty in all good Conscience: And then he committed his Cause to God, and beseeched him to confound his Enemies. *Let the Proud be ashamed.* He was not wanting by the best means he could to Defend himself by Force and Preparations to resist any Assault or Invasion on him or his Kingdom. But when he had done this, he relied not thereupon. He was not confident in an Arm of Flesh, but put his Trust only in the living God, the Lord of Hosts, whom he knew, (and had often experience of it) was wont to put to shame wicked and bloody minded and unpeaceable Men, and to rescue the Poor and the Nedy out of most imminent Hazards and Dangers: that he might thereby get to himself Praise, and Renown and Glory before the Face of all the World. We hasten to the third Particular, *Viz.*

III.
David's Resolution and Practice upon all the Troubles and Dangers he underwent by Reason of his Enemies, these Proud Men that

dealt perversly with him without Cause. But
I will Meditate in thy Precepts. That is, Let
 what will come of it, I am resolved to make
 God's Law my Meditation, or my *Practise*, as
 the Word may signifie. And so our old
 Translation reads according to the Latin, *Y*
will be Occupied, or Exercised, in thy Command-
ments. As he that meditates diligently upon
 any thing, he is wholly Exercised, employed
 and taken up therein. *David* knew, that the
 best way in the World to make God his Friend
 was to take heed to his Commandments. He
 that keepeth close to God and God's Precepts,
 God will keep him. And hereby we do effe-
 ctually put our selves under his Care and Pro-
 tection. For God loveth the Righteous and
 keepeth him as the Apple of his Eye. Touch
 not these mine Anointed, saith God to all his
 Creation, and have a care you do them no
 harm. All good Men are a People near unto
 him, as well as *Israel* of old were said to be. A
 Consciencious heed to God's Commandments
 brings us near to God. And he to be sure will
 take care of that which is near him, and as
 it were under his very Eye.

Exercebor.
 Vulg.

Ps. cxviii.

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This then was this holy King's Resolution and firm Purpose : However it falleth out to me, whatever Evils my undeserved Enemies endeavour to bring upon me, it shall not put me out of God's way, it shall not break off my Course of Piety : I will never fall off from the Fear of my God, and from my Obedience to him.

And thus I have given at good length an Exposition and Paraphrase upon these Words of King *David*. And I have done it the more largely, that you may in your own Thoughts accommodate it the better to a present Case of the King and State, the Solemn Occasion of our Meeting here this day. Wherein we are required openly to shew our thankful Sense of the late great Mercy of God expressed towards him and our selves, in delivering both so seasonably from a very desperate Conspiracy, Wherein our King *David* was to have been dealt very perversly withal, and the Peace of our *Israel* disturbed by our Neighbours, those uncircumcised *Philistines*, that the Friends of *Saul* had stirred up against us. Who were just ready to invade our Country, and by Force and Violence to intrude upon us a King, of the

the Rigour of whose Government we have had already so much sad Experience. Insomuch that when he departed from us, and left the Kingdom, we thought it one of the greatest Blessings and Deliverances that ever God vouchsafed this Nation. Especially, when in his stead he gave us another Prince of the Royal Family, who was of our own Religion, a true Defender of our Faith, and a Patron of our Liberties, of our Properties and of our Peace; and whose easie and moderate Government now for above Seven Years, we have had the comfortable Experience of: And who still fighteth our Battels against our Enemies, and the Common Enemy of the Peace of *Christendom*, that undoubtedly before now had made us a miserable People, like his own, had not God raised up this Wise and Valiant Prince to withstand him: Like another *Michael*, which we read of in *Daniel*, that stood up for the Oppressed *Jews*; that great Prince; which Good, Dan. xii. 7.
for the Children of our People.

It would have been a sore Judgment upon this Land, had these Miscreants that sought after his Life, obtained their purpose, and we should all have felt the stroke most sensibly.

But

But the Supreme Governour of the World would not suffer such Courses to take place. He hateth such insipious Methods. And it appeared, methinks, most evidently, that it was his own Work, the Lord's own Doing, to frustrate these Men. For what was it, but his Commandment to his Winds, that at that time they blew so long a space from one Quarter, stopping thereby our Enemies from coming to us, and staying our Friends, I mean our Ships, from going away from us, that they might be ready at hand to defend us in case of any Hostile Invasion. This alas! then we saw not, nor dream'd of, and were apt to repine, that our Merchant-men with their Convoys could not proceed on their Voyages. But this was God's Embargo for our good. Which tho we knew not then, yet now we see well enough, and are fully convinced of it, that the gracious Hand of God was in it. And we cannot now but admire the infinite Wisdom and Goodness of God, even in his Crossing and Disappointing our Desires and Wishes. And herein, methinks, God seemed to say to us as Christ once said to St. Peter upon the Washing of his Feet, which that Apostle did

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to oppose, *What I do thou knowest not now, but thou shalt know hereafter.* We knew not then God's wise and good designs and purposes by those Cross Winds, as we thought them to be; but now we know them. Joh. xiii. 7.

And as God's Hand did most notably appear in stopping of the Invasion after that manner, so what was it but the Lord's doing, that the other part of the Conspiracy, the Assassination, was disappointed also after such a manner; by making those Conjured desperate Villains betray one another. And that by turning their Wisdom into Foolishness. So that in them was verified that of the Wise Man; *His own Iniquities shall take the Wicked, and he shall be holden with with the Coils of his Sin.* Prov. v. 22.

Surely, all these things deeply considered and weighed, the Preventing of this Mischief after such ways, with all the horrible Consequences of it, may justly require a National Thanksgiving, and that the Memorial of this God's abundant Goodness to *England* should be Celebrated, and that not only for a Day, but for Ever, and be added in our *English* Calendar, to the many other signal Deliverances and Salvations of God vouchsafed this Land.

God.

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God hath clothed with Shame these *perverse Dealers* with us, not only in frustrating and breaking their Intentions, but in that their Treasons and base Designs are exposed to the World, to the Abhorrence of all that hear them, not only in these Kingdoms, but abroad in other more Foreign Parts. All, whosoever and whatsoever they be, except those that have joyned hands in this Practise, and are Brethren in this Iniquity, do Condemn and Detest it, when they hear it.

Thus God hath made them *ashamed*. And he hath also clothed some of them with further shame, by bringing them either to the shame of an open Confession and Acknowledgment of their Crime, or, which is worse, of being Judged, Condemned and Executed as Traytors by the Hand of Justice. God hath clothed them with Shame, but upon the King's Head the Crown, Blessed be God, still Flourisheth, and seemeth to sit much Faster than it did before.

And that the King's Crown may Flourish still, and the whole Kingdom may Flourish with him, let us now once more cast our Eyes upon the Text, and learn hence from

David

David what to do, and how to behave our selves, that our Enemies for the future also may be put to shame. *Let the Proud be ashamed; for they dealt perversly with me without a Cause; But I will Meditate in thy Precepts.* From whence I infer two excellent Expedients of Success against our Enemies; the former is *Prayer*; and the later a *Resolution* and Purpose to continue in the Study and Practice of *God's Precepts*. I shall speak but a Word of each of these, and so Conclude.

I. In all our Apprehensions of our Enemies, let us fly unto God by *Prayer*; and earnestly implore him to save and defend us; and to guard us by his Almighty Power from all our Adversaries; those whom we know not of, and those whom we know to be so. Indeed we are never secure in this evil World: And there is no Man's Innocency can free him from Danger. And we of this Nation must never expect to be without Enemies. For, if there were nothing else, it is our Religion, it is our happy Constitution and Government, that will Create us Adversaries and Ill-willers. Well; let us therefore be instant in *Prayer* for *God's Protection*: that he would make haste to help
D. us;

us; that he would be our Rock and our Shelter from all our Foes; that he would Watch over us, and Discover the Snares that at any Time are laid for us. And we must never be weary of these Prayers. And then *God*, I trust, will not be weary of hearing them, and giving a gracious Answer to them.

And surely for my part, I cannot but attribute our many late notable Deliverances, to those frequent and earnest Petitions sent up by many thousands of good Men and Women in all Parts of the Nation, which we use in our daily publick Prayers: As where we pray, *O God make speed to save us. O Lord, make haste to help us. And again, Defend us thy humble Servants in all Assaults of our Enemies. That we surely Trusting in thy Defence may not fear the Power of any Adversaries. And again, when we Pray, That we being defended from the fear of our Enemies, may pass our time in rest and quietness. And as it is in our Litany, Graciously hear us, that those evils which the Craft and Subtily of the Devil or Man worketh against us may be brought to nought, and by the Providence of thy Goodness be dispersed. And again, Turn from us all those Evils that we most righteously have deserved.*

served. And divers other of the like Import. Great is the Efficacy of these frequently repeated Petitions, when put up in the Places where God's Honour dwells, by Multitudes of devout People with ardent and holy Affections. And as these Prayers have had such happy Effect, so let us still continue in them for our future Preservation.

H. In all our dangers of our Enemies let us resolutely persist in the Study and Practice of God's Law. This was holy *David's* Resolution: *The Proud dealt perversly with me: But I will be occupied in thy Commandments.* As though he should have said in other Words, I am well satisfied, it is the best Course to be safe, to Fear God and to Walk in his Way, and to Depend upon him in Well-doing. Then may I confidently pray to him, and expect all Supplies whatsoever from him. For he will not forsake the Righteous, nor suffer him to be moved. And if we would have God still to watch over our Land for good, let us steddily persevere in our Protestant Profession, and especially in the Practice of our Protestant Doctrines, which so effectually and indispensably require of us a very sober, strict and holy Conversation. Which God grant us all Grace that

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that we may do for the Peace and Safety both of our selves and of our King, and of our Country, for Jesus Christ his sake. To whom be all Honour, Glory and Adoration for Evermore.

Sermons new Published, and Sold by B. Almer in Cornhil.

THE Bishop of Gloucester's Thanksgiving Sermon before the House of Lords, at *Westminster-Abby*, April 16th. 1696.

Mr. *Stephens* of *Sutton* in *Surrey* his Thanksgiving Sermon, preach'd before the Lord Mayor and Aldermen at *Bow-Church*; April the 16th.

Mr. *Showers* his Thanksgiving Sermon, also upon the 16th of *April*.

Mr. *Gardiner* his Thanksgiving Sermon, preached at *St. Michael Crooked-Lane* in *London* the same Day.

F I N I S.

